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We may be permitted to state that the views of our contributors and correspondents do not necessarily reflect the policy of the Wednesday Review.

EDITORIAL NOTES.

In his speech at the debate on the Indian budget, Mr. Montagu said that India's entry into the League of Nations stamped her as a sister-nation of the Empire and he would therefore tell his Dominion colleagues at the Peace Conference that the position of equality given to Indian representatives at the Conference table was wholly inconsistent with the treatment of Indians in the Dominions and in South Africa. This straightforward utterance is in refreshing contrast to the wobbling indulged in by responsible British ministers especially at the Colonial Office who always seek to defend the unjust laws operating against Indians in the Colonies on the ground that they are self-governing units of the Empire and the Imperial Government cannot very well interfere. In this respect Mr. Montagu has shown a true imperial spirit and if he follows up his declaration of the equality of Indians with other races in any part of the Empire by carefully watching over their interests, he will prove himself a better friend of Indians than any of his predecessors in office. No Secretary of State for India has hitherto been able to make a firm stand against unjust enactments against Indians by the Colonial Governments in which the Imperial Government could only silently acquiesce.

It is fortunate that Mr. Montagu's lieutenant is an Indian, and Lord Sinha has in his memorandum to the War Conference made the claims of Indians in the colonies clear. Lord Sinha has referred to the fact that the bulk of Indian settlement in South Africa is the result of the action of the South Africans themselves and Natal, where the majority has domiciled, owes much of its prosperity to Indian labour. Lord Sinha has done well to refer in his memorandum to the following observation of the Aga Khan." I do not lose a due sense of proportion when I say that one of the deeper causes, if not of discontent, or disaffection, at any rate of the distrust of England and Englishmen that appeared on the surface in India of recent years was the strained relationship between Indians and their white-fellow subjects in East Africa. A rankling sense of injustice was aroused by the reservation of the best lands for Europeans and by a succession of ordinances and regulations based on an assumption of race inferiority." Lord Sinha urges the importance of removing the grievances of Indians in regard to trade licences, settlement or ownership of land, travelling by rail, parliamentary and municipal franchise. With Lord Sinha in the House of Lords and Mr. Montagu in the Commons.

It may be expected that Indian interests in the colonies will be jealously watched and safeguarded. That there is a need for watchfulness cannot be gainsaid. At the present time there is a Bill before the South African Assembly which touched the rights of Indians for owning land. To a question in Parliament Mr. Amery stated that he understood that the rights of land ownership hitherto acquired by Indian companies were not interfered with. That is rather dubious. It may mean that Indian companies or individuals may have their rights curtailed in the future. It will be well if a more definite statement as to that is called for and obtained in Parliament.

In this connection we may refer to a notable decision by an American Judge on the question if Hindus came under the category of white persons. It arose out of a petition by an Indian named Mohan Singh for naturalisation as a citizen of the United States. The Judge who inquired into the petition held that Hindus were members of the Aryan branch of the stock of the Caucasian or white race. His contention is that Caucasians are white, whether they lived under the tropic sun and therefore have a very dark skin or abide in northern climes and possess a light one. Hindus, according to this Judge belong to the Caucasian race and therefore should be classed as white. It is encouraging to be told that this decision has been generally welcomed by the Amerian press. If an Indian who is not a subject of America can have himself classed as belonging to the white race, it is an anomaly that he is unable to have his claims recognised as a British subject in the Dominions and the colonies. We shall only trust that the British statesmen who are at the helm of affairs will take as liberal and unprejudiced view of the claims of the Indians as the American Judge has taken.

The Birth-day Honours list is somewhat meagre compared with previous lists. There are not many outstanding names in it but the few namas of note included in the list deserve the distinctions bestowed on them. Dr. Sadler is given a Knight hood, and his work in connection with University education entitles him to it. Mr. P. R. Cadell becomes a C. S. I. perhaps in recognition of his work for a number of years as the Municipal Commissioner of Bombay. Of the new C. I. E.s, we are glad to see the name of Mr. Marjorilbanks I. C. S. Madras. Mr. Bhavanandam Pillai the Assistant Commissioner of Police Madras is made a Dewan Bahadur. He has done very good work as a Police officer and he richly deserves the honour. Of the minor honours a Khan Sahib is bestowed on Mr. Zindah Sahib of Trichinopoly. He did excellent work as a recruiting officer and such work ought to be recognised by the Government. We congratulate Mr. A. K. Raja Iyer Deputy Superintendant of Police one his becoming a Rao Sahib. He is a smart Police officer with a fine record of work to his credit and the distinction now conferred on him must be an incentive to him to further good work.

We have had occasion to say before that work in connection with the Peace Treaty would have been facilitated if it had been detached from the deliberations on the League of Nations idea. With the exception of President Wilson, American public men are of the opinion that the League of Nations and the Peace Treaty should be handled as separate subjects, and they are right. A telegram from Washington says that the Republicans have been studying the methods of seperating the League from the Peace Treaty with a view to the early ratification of the latter and further discussion of the former. It is this commingling of the two that is responsible for the inordinate delay in formulating the peace terms and presenting the Peace Treaty to the Germans. It is futile to expect that nations who were flying at each others throats only recently will at the bidding of the Peace Conference totally forget their mutual rancour and settle down to dirnk from the same fountain. To expect it is to ignore the limitations of human nature and rate those who have proved to be less than men at being more than angels. We are not wrong in believing that the League of Nations idea has not facilitated the signing of the Peace Treaty by the Germans. It may have been noticed by our readers that the mandate clauses of the League of Nations covenant are being pressed into their service by the Germans. To the Allies demand that the Germans should relinguish their colonies in Africa and elsewhere, they reply that they should be allowed to govern them under mandate of the League. This demand by the Germans will help to prolong the negotiations which would seem to be their main object. If the Peace Conference should achieve the purpose for which it has been called together, it should concentrate its attention on the Peace Treaty and when that is signed it will be time for the Conference to take up the League of Nations ideal and discuss it to its heart's content.

There is a general belief that rural tracts are sanitary and it is the sanitation of the urban areas which needs looking into. The fact, however, is far otherwise, and we are glad that Sir Sankaran Nair emphasised it in his short but telling address in opening the recent Conference of Medical experts. Sir Sankaran Nair pointed out that the rural tracts are insanitary and the leper is too often found among the villagers. The prevailing notion is that the Indian village is a veritable Arcadia where disease and dirt are not. It would seem that such a false notion of the country-side is not

confined to India. Mr. E. N. Bennett in his book on the "Problems of Village life" makes special mention of the general ignorance of the condition of the villages. He says that the casual visitor to the rural districts is frequently led by the picturersque exteriors of the country cottages to ignore the existence of the damp and squalid accommodation within. He warns his readers that Mrs. Allingham's charming sketches of the cottages of England must not blind them to the fact that the general standard of rural housing is disgracefully low. He writes: "A lady drew my attention in the Midlands to a 'beautiful old cottage.' Beautiful it certainly was, with its frame work of dark oaken beams among the white roughcast; the red roses trailing over the lintel, the thatched roof—

The lovely cottage in the guardian nook,
With its own dear brook.
Its own pasture, almost its own sky.

But inside there was no place in the one small living room free from the draughts; water trickled through the worn-out thatch, the floors were cold and damp." In almost every particular the description applies to our villages. While the cottages are not as picturesque their sanitation is distinctly worse. As Mr. Chesterton would put it, by a horrible paradox there is overcrowding even where there are not enough people. However attractive an Indian village may look at a distance a near approach would end in a sad disillusionment, while the actual interior will disclose a state of living which is not far romoved from the bestial. The sanitary expert has his work cut out for him in the villages more than in the urban centres where the amenities of civilisation make life more endurable.

If anything, rural sanitation in India is a more imperative problem than the sanitation of the towns. The work here may not appeal to the publicist who loves the limelight, but it is none the less insistent, and demands as much attention and energy as he can possibly spare. Village sanitation is not a problem which can be solved by half measures. Sir Sankaran Nair reminded us again that a sum of five lacs has been ear-marked as the nucleus of a health fund. That is as nothing when we consider the requirements of sanitation both in urban and rural areas. Nor will the problem be successfully tackled with itinerant sanitary parties and travelling dispensaries. If we may so put it, the sanitation of the villages cannot be improved from without. Sanitary parties and dispensaries may be useful on occasion to check the ravages of an epidemic but they will not be of much use in so improving the sanitation of villages as to make the approach of diseases practically impossible. Instead of depending upon outside agencies to give relief to the rural population which at best can be only temporary and will not go to the root of the problem, village organisations should be set up with enough funds at their disposal to look after the sanitary requirements. Provision of medical relief is another matter altogether and that responsibility must be borne by the Government and the Local Bodies concerned. The improvement of sanitation in a village means almost always a more wholesome water-supply and better housing. As it is, the Indian village is defective in both these respects and if they are improved, the problem of rural sanitation wiil have been practically solved. Hitherto the Government have been content with half measures, rather half-starved measures, and if they are in earnest in improving rural sanitation their whole policy and outlook must change. It may not be difficult to give the villages a protected water-supply, and with regard to housing, systematic efforts must be made, and a stricter control must be exercised. We are strongly of the view that the most competent body to deal with these questions will be the Panchayat. The Decentralisation Commission has recommended that the Village Panchayat should be charged with the care of sanitation. If that recommendation of the Commission be given effect to, it will largely help in removing those conditions of living, which are responsible for so much squalor and misery in our villages.

In connection with the Currency Commission just appointed, may we suggest the name of Mr. S. K. Sarma B.A., B.L., as an expert witness who will be able to place before the Commission valuable suggestions on the subject of Indian Currency? Mr. Sarma is the author of the book 'Indian Monetary Problems' which has attracted wide notice both here and in England and has been spoken of in terms of high praise by distinguished financiers like Sir D. E. Wacha. Mr. Sarma has written largely on questions of Indian finance and currency in the columns of the *Wednesday Review* of which he was for a long time the Assistant Editor. We feel sure that his evidence will be of much help to the Commission in arriving at correct conclusions on the subject of Indian Currency.

The Englishman writes:—It is evident that the Bill contains the principle of dyarchy and this is the feature that is likely to be contested on sound constitutional grounds as a dangerous political experiment. The folly of introducing experimental devices of this kind and into a country like India, where only the simplest form of government stands any chance of being understood by the masses, is so self-evident that Parliament is not likely to swallow the scheme on the recommendation of the Viceroy and Mr. Montagu, even if it has the halting support of the Government of India behind it.

THE

Wednesday Review

WEDNESDAY, 4 JUNE, 1919.

THE GOVERNMENT OF INDIA'S DESPATCH ON CONSTITUTIONAL REFORMS.

THE cry of the home rule press that the Government of India's despatch on constitutional reforms is an attempt to whittle down the Montagu-Chelmsford scheme is sheer camouflage On the contrary, the despatch is only another edition of the scheme with more specious arguments thrown in to bolster up particular proposals. It cannot be otherwise. The Government of India have committed themselves to support the general policy of the Reform Report in their letter to the Secretary of State dated 31st May, 1919. It is not likely that the Government of India will care to criticise the proposals on which the head of the administration has not only set his seal, but also his heart. Mr. Montagu, as the chief of the India Council, and Lord Chelmsford as the head of the Government of India, have succeeded in silencing all independent criticism of their proposals. If there was any, they have merely brushed it aside as not worth a thought. Let us take the diarchy proposal. From the very beginning the authors of the joint-report have taken altogether a wrong view of the conditions which are necessary to make the diarchy form of government possible in this country. They have not been content with formulating their view of it, but have taken every conceivable opportunity to press it on others and have gone the length of challenging all and sundry to produce an alternative. When that is the position taken by the Viceroy, it is impossible to expect that the Local Governments whose opinions were invited on the proposals contained in the Joint-report, and whose opinion, as we see from the despatch, has been treated with scant consideration, could make a successful stand against the personal views of the Viceroy in the matter supported as he is by his colleagues. Still, it is creditable to the Local Governments, that they have not refrained from expressing their dissent, and, as they happen to know more of Indian conditions than the Viceroy or the Secretary of State can claim to, we trust that the Select Committee of Parliament will see their way to treating their views with more consideration. It will be seen from the despatch, except two, the Local Governments have stated their objection to the diarchy system, the Madras Government taking the firmest stand against it. In upholding their diarchy proposals, the Government of India confess that it has not been possible for them to sketch out a type of government which, while complying literally with the announcement of Aug. 1917 will be practicable under the present circumstances. The truth is the Government of India or rather the Secretary of State and the Viceroy have not cared to formulate their proposals in accordance with the principles and the cautions laid down in that announcement. If they had, they would have perceived how wide of the announcement is the diarchy proposal and how oblivious of the cautions laid down in it. The declaration of Aug. 1917 never contemplated the imposition of a brand new system of administration wholly incompatible with the existing conditions. It is pointed out there that progress in the policy enunciated could only be achieved by successive stages. The proposals contained in the Joint-Report with which the Government of India are in substantial agreement do not suggest any successive stages but only a big leap in the dark. They have not been able to canvass for their scheme the support of the Local Governments. They carefully sweep aside their unanswerable arguments against the diarchy. The India Government observe that no stress need be laid upon the authority attaching to the joint opinion of the five experienced administrators who have signed the majority minute against the diarchy. In spite of this ostentatious regard for the opinion of the experienced administrators, the Government of India declare that "the minority view has our entire concurrence". Having set at nought the considered opinion of the responsible Local Governments, they are at some pains to find out if there is any support to their proposals from Indian leaders. In this matter, the Government of India have perforce to draw largely on their imagination. There is no good ground for their belief that the Moderates accept the principle of dualism in government. We wonder who these Moderates can be, and surely they cannot be of those who have a correct appreciation of the realities of the situation. The Government of India confess 'we feel that we are moving with a spirit which is stronger than our calculations, and we accept whatever lies ahead.' There is no doubt that their calculations are woefully faulty and on such faulty calculations they seek to raise a new political superstructure. It is not consoling to the people of India to be told by Lord Chelmsford and his colleagues that they will accept whatever lies ahead. It is not these who will suffer by the trouble that lies ahead, by imperfectly conceived and hastily carried out administrative changes but the great masses of the population of India who know nothing of the scheme of reform and whose weal or woe has not, so far as we can see, been a determining factor in its formulation.

OBFUSCATION.

By 'Workman'.

If the highest Science in World-Government is to demonstrate an indefinite proposition with absolutely no reference to any particular object or aim, the face of the professors will be saved if it has led to a complete obfuscation of the Public mentality, such as might arise from an attempt to dissect and assimilate the PEACE TERMS and the Franchise Committee's Report.

It is small wonder that Count Rantzau's knees prevented his rising to take hold of the precious Treaty without a brief enunciation of the Problem to be solved, to which the Treaty is supposed to supply the detail!

The object Humanity has in view is to abolish International Militarism, and supply its place by a system of World-Government. It is thought this can be arranged by Collective International guarantees and administration from a Centre, to hear International Appeals and pronounce judgments.

This necessarily means a modification of the Liberty of all Nations to make treaties and commercial combinations between each other, independent of the Central Adminstration, a liberty which in the past has been a principal cause of Wars.

General Hindenberg may be excused for wishing to retire into private life when the principal object of Prussian Militarian propaganda is being attacked, and the World is intent on reducing the Military of all countries into a purely Local and Domestic piece of the Public machinery, only to be collectively brought into action with the Sanction of the Leagues of Nations, for 'peacefully pursuading' passive resisters to International Law,—if the Economic Boycot should not happen to be sufficiently convincing of the power of the Leagues.

So the most important grains of wisdom to be discovered in the draught of language to be accepted, before we can have Peace appears to be :—

(1) As regards Customs, there is to be no 'Discrimination', as to which Nations they are to apply.

Also all Nations may claim the Tariffs granted to 'the most favored Nation'.

(2) Free transit over all public communications is to be allowed; and goods in transit to be free of all Customs Duties. Rates to be reasonable.

Supervision to be by League of Nations and International Commissions.

(3) Rolling Stock of Railways to be interchangable, without interfering with Brakes.

Commissions to settle terms of Line working and Extension of systems.

German agreement obligatory to general conventions.

Differences referred to League of Nations.

It may be said of the above, No. (1) provides that Tariffs will not be used for Commercial combines with a view to Centralising Financial control of any State, and thus producing abnormal growths of Power and Wealth; the object being to protect and stimulate local production everywhere.

This tends to decentralisation, and stability of Local Government Universally. It is however not at all the ideal of Prussianism and the Feudal Principle of murderous Competition for World Domination. Hence we may expect considerable inertia to be overcome in establishing the League of Nations and Continents to suppress the Feudal instincts in Humanity! The force to be brought into operation for the purpose is evidently that of Universal Self-Control in the interest of the entire Mass of Humanity.

The lead for this is naturally to come from the Priestly Castes of all Denominations and States. It must however be followed up by constructive world-organisation for the work of production and distribution of Food, which is the function of the Sudra and the Vaisya Castes of all countries.

The first step to Production by honest work is to guarantee every State freedom from attack, and prevent it from attacking others. Leagues of States for this purpose have been in operation ever since the world began. They throve as long as bigger and more powerful Leagues were not brought into conflict with them. It is to prevent the abnormal growth of these Leagues that modern Statecraft is being directed. Commercial combines are at the root of these Leagues, Prussianism with the Hansa Towns behind it finds its aggressive Policy extinguished by the Customs and Tariff clauses of the League of European States; *hincillae lacrimae*;—and the objection to sign the Peace terms!

Prussianism having brought Militarism into the economic competition has to be met by a greater force,—that of a League of protesting States. which will work an opposing united policy, to be made effective by force, either of Militarism or Economic Boycot.

With Production arranged for by Protection of States, Distribution follows under (2) & (3), freeing Transit by Railways and Shipping. If the League of European States provides for Protection against Militarist aggression, the Individual States can pretect themselves by import and export duties; but they are debarred from preferential favors between individual States.

If this position is sound, it is not clear how Preference within any Empire is going to be

sanctioned; and indeed, it is particularly to Germany's Zollverein or Customs Union, combined with high Tariffs that we are indebeted for the War!

So, Mr. Asquith and his Liberal programme includes Free Trade as Britain's plank. But evidently it cannot be compelling on the Dependencies or Colonies. Free Trade flourishes through the unlimited freedom of circulation of Capital all the world over.

The Manufacturing and industrial interests like Free trade for their wares; while Agricultural Interests like Protection against attacks due to aggressive Competition of the Industrialist.

Those fixed on the Land do not see why they should give food and raw products free to the Industrialists: roving the world. They can impose Duties on their Exports till they find they lose the world markets by the stimulation of Agricultural Production in other countries. This is not opposed to world interests, but helps local development.

But if 'world Interest' are to be considered in an economic point of view, distribution of the products of Labour must be arranged for. And if Industrialism is to be of general use to humanity in providing comforts and the food for increasing populations, then the dark continents must be opened up. Germany proposed to do this, but till world-agreement had been arrived at as to the *Modus operandi* wars like the present one are sure to arise, just the same as riots where there are no Police and military to keep order. Accordingly Leagues of Nations are the next step in the economic organisation, having the precise object of preventing war, and stimulating industry and high culture of peoples. These necessarily will develop single League of highly developod continents; the tendency to which is apparent in The United States maintaining the *Munroe Doctrine*, keeping out of European States Domestic Ecomony but promoting the Federalisation of Europe under one Administrative Centre for Inter-Continental business.

Gradually in the face of world forces thus asserting themselves England herself is about to remodel her system of Administration on the Federal Principle, by doing which she accommodates it to Domestic needs on one hand and Imperial on the other.

This is no more than is to be expected of any leading Nations who perceive that to take a place in the constellation of National Self-Governments without conflict or wandering off into space there must be a central sun round which all may revolve in their own orbits, yet never leaving the Prime mover.

If this brief summary reflects the world's position at date viewed from the vantage ground of the Gods, it is not difficult to observe the mentality of various political and social groups of Humanity all struggling for a place in the Sun, yet doing their best at the same time to kick themselves and the neighbour right out of it!

Thus the Ideal of Empire is Fixity and Stability. The Ancient personification of Empire was the Emperor, a talented Militarist, of the Kshatria Caste. As long as the competition for survival took the form of Kshattria domination, it throve by eating up the neighbours. Now the arts and sciences of high explosives and treachery have shown us how the most powerful Kshattria Empires can wreck one another and the world is accordingly looking about for some better security.

In pure disgust at Empire failures the Bolchivics are planning Mass attacks and a single world combination of caste interests to dominate the work. To do as little as possible, for the neighbour for the greatest remuneration is a great ideal. Unfortunately it is one that cuts both ways. The hankering for just equivalents leads to the Neighbor's preferance for open markets and free competition, even against the preferences for old friends with all their blandishments and seductions!

If the Sudra wants security on his land he likes the Vaisya to do his trading. Now the World Traders are the Jews. In the absurd system of Kshattria domination preventing peacable exchanges of Products between Nations the Jews,—a Caste without a Country, have always been Internationals. They have always wanted 'World-Government' on sound Principles of equity and Justice. But while the services of the Traders are a necessary part of the work organisation for Distribution and exchanges of food and commodities the State and Interstate protection for such services is not always forthcoming,—and never can be, without 'World agreement' of all Local Governments, to a universal plan of Work and Government.

The World Traders are the ones to bring it about; because they have the knowledge and experience necessary for it. That the greatest advances have always been made by the Trading Caste History amply proves. That the purity of the Caste for the purposes of its world work as Traders was refined to the highest pitch of Spiritual excellence by the Teaching of Jesus is susceptible of proof to any student who will take the trouble to peruse carefully the Record of His Ministry. It is this mentality with which Queen Victoria conducted the Government, and to which any greatness of the Empire must be ascribed; for it concedes the claims of all Humanity to consideration and sympathy, as the first essential condition of Co-operation for useful joint work.

If we keep our minds on the whole work of the World and the agency of the Four Great Castes

for doing it, we view the parts with a sense of Proportion. The Jews in Russia were the traders and money lenders. But they were suspected of conniving with the Jews of Germany for their joint interests in trade. This is not only possible but likely,—The power of a single Caste in both countries thus in a way superceding that of each Local Government. But through Finance, Bribery, and Corruption, the effects of which the Russian Government and people greatly feared, owing to the Prussian menance behind it, the Jews were much distrusted, and subject to great persecution and outcasting. Never the less, at the collapse of the Military Empires this Caste appears to be naturally leading in all the countries of Europe. We have the Sub-Castes here in the Marwarries, the Jains, the Afghans, Arabs, and all who follow the calling of Inter-State Trade.

While the dwellers on the soil constitute the Static agency for Production, the Traders are the Dynamic force ever on the move for Distibuting Commodities.

Each and every one of the Four Great Castes is anxious for 'World Government'; but going about it singly and Internationally nothing comes of it, but confusion. The Priests think salvation rests on common Rituals. The Soldiers imagine a single Military Despotism is going to rule the world. The traders would regulate everything through currencies and account books, while the Agriculturists would like each man left alone with his cow, to till his own 3 Acres.

Under these circumstances, the Leagues of Nations are intended to take charge of the 4 castes and bring their united wisdom,—and if need be, united pressure, —to steady the Work and Government of the whole of humanity. They will work through Bureaux of the Four Great Castes, accommodated in Palaces of TRUTH. The Replicas of these Palaces can be errected in every State, for destroying error by Truth about the world's work and its Govern, ment; action being taken, not through Individuals or any Caste, but through Governments-enlightened by the wisdom of the Four Great Castes within the territorial boundary. There need be no 'Obfuscation' in such a simple Proceedure.

CHAMBERLAIN'S PAIN BALM,

A touch of rheumatism, or a twinge of neuralgia, whatever the trouble is, Chamberlain's Pain Balm drives away the pain at once and cures the complaint quickly. First application gives relief. When a bottle of it is kept in the house the pain of burns and scalds may be promptly relieved, cuts and bruises quickly healed and swellings promptly reduced. In fact, for the household ills it is just such an embrocation as every family should be provided with. For sale by all Chemists and Storekeepers.

OUR LONDON LETTER.

(From our own Correspondent)

There are few monarchs who have endeared themselves to their peoples as His Majesty, the King-Emperor. has succeeded in doing since he came to the throne. His amiable and royal Consort, Queen Mary, fills a similar role in the love and estimation of the subjects of the crown. And their sons and daughter receive the homage of the people for their homely qualities, quiet charm, and singularly unostentatious attitude. I make special mention of these facts because of the interest the Queen has displayed in the housing of the very poor, and of the visits she and her daughter. the Princes Marry, have been making to the very heart of the poorer districts of the capital, and entering the homes of the squalid and miserable.

* * * *

Some little time ago, under a commission, I spent some time in wandering as an outcast in the Land of Lazarus for the purpose of getting the real atmosphere of the very poor, and my experience was depressing in the extreme. The district I penetrated into was, and is now, known as Farthing-Land, because the farthing, which is the lowest coin in currency, was all the money the majority of the denizens of this blighted territory could afford to spend at one time.

* * * *

And so the Queen has seen with her own eyes, and heared with her own ears from the inhabitants themselves, how the poor live. If Her Majesty had stayed as long as I did among them, she most probably would have met a bank-manager broken to the world, a harbour master who, earlier in his life, had been in receipt of one-thousand a year salary, a doctor of laws of Oxford, two or three of the clergy labelled, as it were, lost and done for, a medical man or two, lawyers, and business men-all broken on the wheel of fate, yet passably cheery despite their environment.

* * * *

Talking about the Prince of Wales, there is some talk about his taking a residence in Wales, and rumour has selected for him Lord Mostyn's beautiful seat, Llandudno House, in Gloddaeth. It is an old place and full of tradition, with a breezy sweep of colour passing through it. It is said that in the year 1448, seven children of the house died from the plague in the course of one week. There was one surviving daughter, a beautiful girl named Margaret who became the sole heiress of the large property and by her marriage with a Mostyn conveyed the estates to the family, in whose possession it has remained ever since.

As I have said, the house is very old. Built in the Elizabethan style, the main portion, with its minstrels hall and great open fireplaces, dates from the sixteenth century, but the earlier portions of the house were put up as far back as the tenth century.

* * * *

The idea of erecting a monument to a famons old apple tree may sound curious to the ear of an agriculturalist. I have heard from a Canadian friend that such a monument has been erected by the farmers of Dundas Country, Ontario, in the form of a marble pillar to mark the site where grew a famous apple tree. The tree was damaged by fire in 1896, but it bore fruit afterwards, dying at last at the end of a fruitful career of 115 years.

* * * *

Our world of agriculture is topsy-turvy at the moment of writing. The Government, with its hands busy enough with other pressing matters affecting the domestic economy of the country, has been passing over the crying needs of the farmers. The food controller is apparently in a quandary as to what he ought to do. There was held an important meeting in London the other day, and Major Wheeler who presided, representing the Associated Chambers of Agriculture, went into matters with a business-like tenacity-matters that not only affect individual farmers, but the feeding of the country. In Lincolnshire, there are thousands of tons of potatoes rotting in the clumps for want of labour. One farmer present said that he had a dozen soldiers on his farm, but all had been recalled. He applied for twelve pivotal men, and one man had come. The position is indeed serious. If Lord Crewe would raise a debate in the House of Lords, it would probably bring about a change in the present position.

* * * *

An old house in Scotland was sold the other day and the contents duly dispersed. On running through some of the rooms, the men engaged to clear out the furniture found, what is called, the 'rubbish' room, and came across four dilapidated chairs. They eventually realised the sum of £ 60. Real Queen Anne's!

* * * *

Here is another find, but a gruesome one. Close to the wild and romantic pass of Killiecrankie there is situated a fine old mansion-Urrard-which a few years ago changed hands. During a period of alterations a secret passsge was revealed, and in it were the skeletons of two soldiers arrayed in armour.

* * * *

Poor old Lord Lisle is dead! At one time he was often seen in the Capital, but as he neared his eightieth year he toned down his frequent visits, and the hostesses of London saw less of him much to their disappointment. The barony is an Irish one, and the family is ancient. The family name is Lysaght, and a Lysaght was with William at the battle of the Boyne, not that that is perhaps much of a recommendation, or a family tradition to be proud of in these days, since the seething trouble in Ireland dates from that battle and the advent of William and his men on Irish soil. This is why the men of the north of Ireland are called Orange men-the inveterate enemy of the south.

* * * *

One of the surprises of the month is the announcement that the Earl of Lovelace wants to sell Horsley Towers. The family name is King. There was a lord chancellor of that name, the founder of the family's fortunes, who was a nephew of Locke, the famous philosopher. The present Lord Lovelace has no connection with Byron, though many people believe that he has. The Byronic connection is on his cousin's side, the present Lady Wentworth. Lord Lovelace's father married Ada, Byron's only child, but the peer is the child of the second Lady Lovelace.

* * * *

Byron's daughter, the first Lady Lovelace (who was Lady Wentworth in her own right) had an only daughter, the late Lady Wentworth, and two sons. The younger was the present Peer's half-brother. The elder, Ada's son and heir, went to sea before the mast in a sailing ship.

* * * *

The sale of 115,000 acres in Scotland belonging to the Duke of Sutherland has been postponed until April 25th.

* * * *

An old house at Uxbridge, about a dozen miles from London, enjoys the reputation of having been once a Treaty House. Here the adherents to the cause of Charles I met the leaders of the opposing Parliamentary forces and agreed upon certain points in dispute between both sides. It is, and has been for more than two centuries, a famous hostelry. Few Londoners have not been entertained there including Your London Correspondent. The house has just changed hands.

* * * *

The Newshom Hall property situate in Yorkshire and the property of Captain Vone Millbank, has been disposed of to Sir Frederick Millbank for £ 11,400. The property sold includes 481 acres, and the purchase price covers the transfer of the timber.

* * * *

Lord O'Hagan is selling his seat, Pyrgo Park, in Essex. Messrs Savill & Sons will be the auctioners. The property will be sold by public auction.

TOPICS FROM PERIODICALS.

THE SOCIALISM OF WILLIAM MORRIS.

From this sense of the goodness of the earth, and his intense love of it springs the desire that the life of mankind should be not wholly unworthy of it.

In 1853 he went up to Exeter College, Oxford. The three years he spent there are perhaps the most important of his life, containing as they do the seeds of all his later achievement. He did not derive very much benefit from the actual teaching; indeed, Oxford came sadly short of his dreams of an intellectual life and his disappointment affected all his later views of our national education—in News from Nowhere he stigmatises the Universities as commercial, "the breeding places of a peculiar class of parasites, who called themselves cultivated people, and were really "the bores of society"—but it was there that the two deepest interests of his life laid hold on him *i. e.*

(*a*) the Scandinavian Epic and

(*b*) the 13th and 14th centuries, which stood to him "for everything that was beautiful and desirable."

Both these afterwards deeply affected his ideas on social questions as well as his work in literature and the applied arts.

The Icelandic Commonwealth came nearer (Professor MacKail says) to the political and social framework of life which satisfied his mind and imagination than any other state of things recorded in history. It inspires his later assertion that the salvation of Europe lies, not in the direction of huge national centralisation but of the small community. "It will be necessary for the unit of administration to be small enough for every citizen to feel himself responsible for its details and be interested in them," so that "individual men cannot shuffle off the business of life on to the shoulders of an abstraction called the State, but must deal with it in conscious association with each other." Modern nationalities he held, were but artificial advices for the commercial war he sought to put an end to, and would disappear with it, and accordingly the new England of his Utopian romance "News from Nowhere,"' is divided up into small self-governing communities on the pattern of Iceland in the early Middle Ages.

His delight in medieval things was a feature even of his schooldays and increased during his time at Oxford, which still had traces of the Middle Ages about it when he went up to college. It came to him first through ecclesiastical channels, the love of old churches, old church music, early religious literature, and the mass of old monastic chronicles which he and Burne Jones read together, as being the proper course of study for young men intending to enter the church. Later, when his whole outlook had become secularised, he was kept true to his allegiance by the reading of Chaucer, his great master in the art of poetry. He gives the strongest proof possible of his belief in the rightness of the Middle Ages when he takes the 14th century for the setting of his most famous poem "The Earthly Paradise", and his noblest prose work "The Dream of John Ball." It was this profound study of, and reverence for the Middle Ages in all their works and ways that led him to those views on the proper relation of Art to Life which distinguish his Socialism from that of all other less imaginative thinkers.

At Oxford were written his first poems (winter 1854) and his early prose romances (1855) and there he formed his lifelong friendships, with Burne Jones, Faulkner, Cormell Price and others of that brotherhood of ardent minds which resulted first in the publication of the Oxford and Cambridge Magazine (1855), later in the establishment of the firm of Morris, Marshall, Faulkner & Co., (April 1861) and finally in the foundation of the Socialist League of December 1885, and the Hammersmith Socialist Society (1891).

During Morris' Oxford years the Crimean War was in progress and the young men who composed the Brotherhood naturally shared in the general awakening of English public life caused by it. Like many educated people of the day, they had vague schemes for self-culture and social regeneration, and (as was natural in young men all interested in medieval ideals and nearly all destined for the church) their thoughts were at first directed towards the foundation of a monastic, celibate brotherhood of religious artists. Burne Jones was the originator, but Morris soon became the leading spirit, and under the influence of the Birmingham members of the Brotherhood who, from living in a great industrial centre, had first hand knowledge of the "inhuman conditions of human life there" ideas of social service soon came to the fore. It was then resolvod to establish a magazine of really high quality to put their social and artistic enthusiasms before the world. Through Wilfrid Heely (an old Birmingham schoolfellow of Burne Jones, whose career in the I. C. S. was cut short by an early death) they were enabled to get into touch with sympathisers at Cambridge, and the Oxford and Cambridge Magazine was duly inaugurated on New Year's Day 1856.

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By this time Morris and Burne Jones had both abandoned all thought of entering the church, the former resolving to become an architect, and the latter a painter. Morris' ideals and aspirations as regards social service were indefinite enough as yet, but at least they included the determination that he wouid not be "a lazy, useless, dreaming body all my life long," the feeling that some kind of useful, manual labour was necessary to salvation, and for the rest, he tells his mother in the letter informing her of his intention to become an architect "I will by no means give up things I have thought of for the bettering of the world in so far as lies in me".

The record of the next quarter of a century is one of extraordinary development, of extraordinary activity, in all directions. He achieves triumphs in one kind of poetry after another ["The Defence of Guenevere" appeared in 1858, "The Life and Death of Jason" and "The Earthly Paradise in 1867 and '8 "Sigurd the Volsung" in 1876] one handicraft after another is taken up and mastered. He was, in fact, putting into practice that Gospel of Happy Labour which it afterwards became his businoss to preach, in the lecture hall, at street corners, and in the columns of "The Commonweal." Social questions are little touched upon. For the wordy demagogue, for the vague theorist, Morris had nothing but the profoundest contempt; he felt that it was "for him that is of a followship to do and not to dream". Rightly or wrongly, he felt too that men in his position could do very little to alter the condition of society—that the impulse toward reform must come from below and not from above: he believed (to quote the words of President Wilson) that "the nations are renewed from the bottom, not from the top; that the genius which springs up from the ranks of unknown men is the genius which renews the youth and energy of the people. The utility, the vitality, the fruitage of life does not come from the top to the bottom; it comes like the natural growth of a great tree, from the soil, up through the trunk into the branches, to the foliage and the fruit. The great, struggling unknown masses of the men who are at the base of every thing are the dynamic force that is lifting the levels of society". (By Mrs. Biggane, *in the Hindustan Review.*)

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SELECTION.

DR. JOHNSON AS THE ORIGINAL OF PICKWICK.

Was Dr Samuel Johnson the spiritual ancestor of Mr. Samuel Pickwick? Did Charles, wittingly or sub-consciously, model his first great character on the personality of Boswell's hero? As far as I know the question may be quite reasonably put, and even answered with more than a vague affirmative.

Pickwick and Johnson, considered merely on the surface, have not a little in common. Both were men of bulk; both, in the words of Mr. Leo Hunter, were 'founders of clubs'; both were fond of taverns, talk, and creature comforts; each was the oracle of a small set of determined worshippers. Johnson had his Boswell. Pickwick had his Tupman. Johnson had his tame poet Goldsmith, writing like an angel and talking like poor Poll. Of Mr. Snodgrass's taste in composition we have no example, but Goldsmith could hardly have surpassed him in general ineptitude. I should hesitate to compare any of the Johnsonian circle with Mr, Winkle, but between the negro Frank and the Cockney Sam Weller there is surely more than a fanciful resemblance, Sam has the advantage in humour, but the familiar, affectionate, and rather eccentric relations between master and servant are common to both cases.

But coincidences of this kind, though neither few nor insignificant, prove little. To establish a real case it is necessary to go much deeper. It must be shown, rather on the principle of Paley's argument, that there are things in the text of Boswell and the text of *Pickwick* wich can hardly be explained save on the assumption that Dickens while engaged on the *Pickwick Papers* had an exceedingly vivid impression of the great *Life*. Before examining the internal evidence it may be well to state the nature of the claim to be established. I do not suggest that Dickens deliberately set out to turn Dr. Johnson into a funny character *Pickwick*, like every other work, is the resultant of a variety of forces. Its from was largely determined by the voracious but desultory reading of Dickens's early days; and it affords almost naive evidence of the influence exercised on his highly receptive intelligence by Cervantes, Le Sage, and the English eighteenth-century novelists.

Pickwick is a very peculiar book. It exhibits in the crudest form all the good and the not so good characteristics of Dickens as a writer. The effervescence of animal spirits, the splendid humanity, the boisterous sense of fun, and that singular Dickensian faculty of making incredible men real, are as marked here as in any of theDickens tales. But the book is almost amorphous. It is less a picture than a mosaic, less a mosaic than a string of glittering fragments, some gems of the first water, others semi-precious stones, others mere lumps of mica or other shiny rubbish. Dickens was never a good constructor, He despised 'the unities,' as we can see quite clearly from the fun he makes of that eminent Shakespearian critic, Mr. Curdle. A certain oneness, a universal dovetailedness as to time and space'

was never his aim. The tendency to formlessness was never quite conquered, but it is at least corrected in the later novels, and in *A Tale of Two Cities* and *Great Expectations*, as well as in the unfinished *Edwin Drood*, we have Dickens as nearly perfect in construction as he was ever likely to be. But the very early *Nickleby* and *Oliver Twist* have this in common with *Pickwick*, that though deliberately planned romances, they suffer, as *Pickwick* does, by constant interruption of the narrative to introduce some very bad story-telling or some very good fooling.

Dickens. in fact, was a born literary magpie, and remained one more or less all his life. As years went on, he gave to his stolen or gathered materials some kind of symmetry; but in the *Pickwick* days he was the magpie pure and simple. He had an unerring eye for anything brilliant: lumps of life or lumps of books he annexed with equal impartiality, and used with equal satisfaction to himself. So *Pickwick* is rich, but with the richness of one of those over-wealthy houses which seem to be furnished with the loot of a caravan. The victorians were like that— splendid but slovenly. They liked diamonds, and vivid waistcoats, and overpowering cravats; and that taste invaded their pictures and books. Maclise's chromo-lithograph colour and loose design are but another form of Dickens's debauches of sentiment and drollery. To claim that such an auther took the character of Johnson and consistently adapted it to his purpose would be absurd. I am content to suggest that Dickens did have Johnson in his mind when he thought of Pickwick; that Boswell was certanily one among several literary influences determining the character and form of Dickens's first serious work; that definite incidents related by Boswell were used as the raw material for definite incidents in *Pickwick*; and that a subtle flavour of the mighty Doctor clings to the leading character throughout.

Dickens has left on record an account of the conception and gestation of *Pickwick*. The work was originally planned, as everybody knows, to accompany certain humorous plates by Mr. Seymour, a comic artist of some note at the time. Plates then cost a good deal of money; literary matter, especially when provided by an obscure contributor, was cheap. Dickens was still only 'Boz,' and far from being in a position to dictate. The scale of his remuneration is sufficiently eloquent on that point, *Pickwick* appeared in twenty numbers. For the first two parts Dickens received 29*l.*, which works out at something less than 4*l.* a week. Yet he was by no means dissatisfied. He speaks, indeed, of the emolument as 'too tempting to resist,' though 'the work is no joke.' It was not, therefore, at all inconsistent with his dignity that he should be employed to 'write round' an artist's plates. Still, his talents already commanded some respect, and secured him a certain degree of independence. The publisher conceded his point, after the first few plates (already prepared) had been used, that the illustrations should arise out of the text rather than that the text should be governed by the illustrations. On his suggestion, also, the original idea of a 'Nimrod' club of inexpert sportsmen was abandoned. Winkle, the weakest character in the book, was left for Mr. Seymour's purposes, and it needs no critical eye to see that Dicken's heart was not in him. Winkle's specially sporting character speedily assumes a subordinate place. Dickens, indeed, was wholly unqualified to deal with sport; and his perfectly silly account of the cricket match at Dingley Dell shows the wisdom of his determination to get as far away from the Nimrod notion as possible.

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